December 1954

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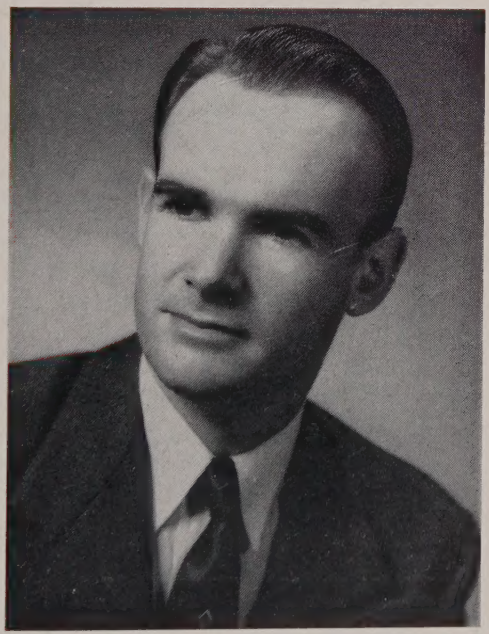
Fellowship



GEORGE HOUSER *Interpreter*

30¢

EVANSTON—After Three Months *by A. J. Muste*

ff From the cradleside of one Jesus of Nazareth to the hospital bed of the dying—now dead—Aikichi Kuboyama is a short psychological journey for Christians, and one which few can avoid making. Gene Sharp tells the story of this first H-bomb death as it shapes up from press accounts over here, while Devere Allen writes movingly to surviving Miako, aged nine. . . . Necessarily postponed until now, A. J. Muste's analysis of the Evanston Assembly of Protestant Christians in August lays bare its accomplishments, and hesitations, and asks an appropriate question. . . . News pages: George Houser's impressions of the practices and politics of the bedevilled Union of South Africa lead him to the conclusion that an "interim period" has been entered, out of which must come, and soon, the struggle for liberation. . . . "Even So, Come, Lord Jesus" is Winifred Rawlins' Christmas prayer.

COVER PICTURE: *F.O.R. Projects Secretary George Houser returned from Africa in October. He is now busy telling American audiences of what he saw and heard during his four-month visit there. An article by George will appear next month.*

FELLOWSHIP

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Even So, Come, Lord Jesus

by Winifred Rawlins

SOMEONE WAS playing carols on the old living room piano, and little snatches of singing floated across the room. "It was—the night—of—our dear—Savior's birth." Something warm and wholly satisfying invaded me. It was strange because this kind of language bordering on the sentimental does not always appeal to me. Yet there was no getting away from it. It was the thought of Jesus as "dear" that had moved me.

How right and natural, if only we forget our sophistications and our hard defensive shells! The essential tenderness of the Son of Man —how much more significant it is than almost all the other characteristics with which we like to endow him. Jesus the social reformer, Jesus the revolutionary, the young prophet leading a band of eager patriots. How partial and almost cheap these epithets are compared with that central attribute conveyed dimly by the word "dear." Read with awareness, the records about him breathe this poignant and almost unbelievable tenderness from beginning to end. It broods over every contact he made with other men and women,

and with all that existed. Nor is Jesus alone in this revealing of the nature of the divine spirit in man. It would seem so a part of the essence of the divine order that all those who live by the laws of this order have tenderness at the core of their being.

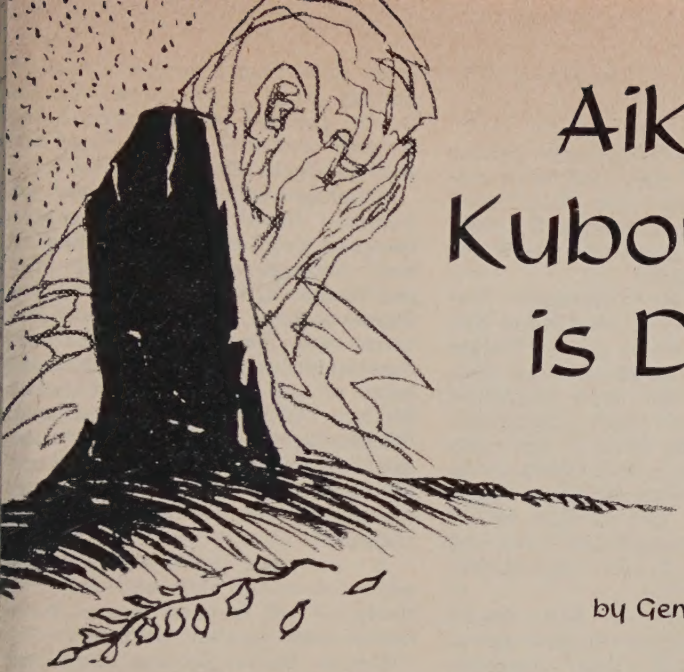
The story is told of the Buddha Gautama, returning with two disciples after his enlightenment to his wife's home, having renounced all ties and demonstrations of sensuous affection. As he went to her chamber, he said to his attendants, "If this woman embraces me or even touches me, we must in the name of compassion suspend our rule. Do not prevent her." And again it is recorded that the Buddha, coming with a group of monks upon a Bhikshu who, they said, was too loathesomely ill to be nursed or touched, tended the dying man himself.

We are instantly reminded of Saint Francis, embracing the leper in all his repulsiveness. And which of us in his heart does not cherish that memory far more than the fact that Francis gave away his finery and left his father's home to become a vagrant preacher?

Yet it is one of the outstanding characteristics of our modern society that we are terrified of tenderness. We can be broadminded, heroic, generous; we can even love passionately, but we have forgotten how to be tender. And we may well shrink from cultivating this quality in ourselves, for we would then be forced to look with new eyes at the events of our time and, in looking, endure all the anguish which this meeting of tenderness and callousness would involve. In a sense, that is what happened at Hiroshima in August of 1945. For the world it was a demonstration of our collective apostasy from the destiny of being human. For a few who kept their sensitivity and who lived through the ordeal, it was a new Gethsemane.

As the tenderness of Jesus was not confined to human beings but spilled over into the whole range of experience and touched the non-human world, so our lack of it extends also to the creatures who are drawn helplessly into the net of our irresponsibility with pain.

There was an experiment recently with guided missiles in the southwestern United States, in which the space weapons had to carry, to prove some technical point, a pitiful little cargo of bewildered apes. In a short paragraph in the press afterwards, it was mentioned that one of the apes came down in the desert and died of heat stroke before it was recovered. How many Americans, placidly reading the newspaper report over their breakfast coffee, entered, if only for a moment, into the last sufferings of that abandoned animal? The tragedy is not that of one more ape—there are many more in the jungle—but of a human spirit which can inflict such pain.



Aikichi Kuboyama is Dead

by Gene Sharp

AT 6:56 P.M. on September 23, 1954, Aikichi Kuboyama died in the First National Hospital, Tokyo, the first man to die because of the hydrogen bomb.

Kuboyama, 40 years old, was the radioman of the fishing boat, the Fukuryu—the Lucky Dragon—and was one of a crew of 23 that was dusted with white radioactive coral ash swept eastward by unexpected high winds from the March 1 H-bomb test. The Lucky Dragon was outside the "safety zone," approximately 80 miles from the explosion site. The U.S. Atomic Energy Commission reported that the explosion was between 600 and 1,000 times that of the bomb which fell on Hiroshima. The other 22 fishermen still hospitalized since March 28 are reported not in immediate danger, although some may yet die of radiation exposure. Kuboyama had rallied following a crisis three weeks earlier, and then suffered a relapse.

Dr. Yoshio Kuriyama, assistant director of the First National Hospital, declared the death was due to "radiation sickness." The panel of leading Japanese doctors treating Kuboyama had said recently that he was suffering from acute jaundice, liver complications, a weakened heart and, in the last few days, symptoms of pneumonia. He had been placed in an oxygen tent the day before he died.

The Japanese doctors who performed an autopsy fixed radiation sickness as the fundamental cause of death. A U.S. Army doctor watching the autopsy "could not disagree" with the preliminary findings.

Kuboyama is survived by his wife, Suzu, 33, his mother, 71, a

daughter, Miako, 9, and two other daughters.

* * *

Several other Japanese fishing boats reported they had been exposed to similar ash from later tests. Marshall Islanders and American weather personnel were reported also affected.

The Marshall Islander's restrained petition to the United Nations urging them to ask the United States to stop experimenting with atomic bombs near their homeland was turned down some months ago. It had said that some of the residents of Rongelap and Utirik atolls had suffered a lowered blood count, burns, nausea and falling out of hair due to radioactivity. They had unknowingly drunk radioactive water.

On the day of Kuboyama's death *Asahi*, Japan's largest newspaper, reported that Japanese scientists had "almost conclusive evidence" that the Russians had exploded a hydrogen bomb in late August or early September on Wrangel Island, within the Arctic Circle, 500 miles northwest of Nome, Alaska. The radioactive rain falling on northern Japan gave off Geiger counts of 2,000 to 60,000—about the same as the rains gave off in Japan following the Bikini tests. Normal radioactivity in rain is 60 counts.

* * *

Five hundred people gathered at the hospital as Aikichi Kuboyama's death was announced. Many Japanese issued angry and emotional statements. Newspaper reports described the nation as in "almost hysterical mourning." The fisherman became the Japanese nation's symbol of hatred and fear of atomic weapons. Radio broadcasts and newspapers were virtually turned over to the news of his death, and Japan experienced the greatest national feeling since the end of World War II.

Japanese criticism centered on hostility toward the U.S. atomic weapons program generally and on hurt feelings over the cold U.S. reaction to Kuboyama's death. The Japanese have not forgotten Hiroshima and Nagasaki and are understandably fearful of the results of an atomic war. Cabinet Minister Nazumi Ando declared, "Kuboyama's death is not the death of one man alone but affects all mankind. The United States must show more sincerity in this tragedy."

A Japanese newspaper editor educated in the U.S. said only the death of an emperor could have commanded similar attention.

Kyodo News Service said that about 30 Japanese, including families of the injured crew, would appeal for a ban on H-bomb tests and quick compensation from the U.S. for crew members.

Prof. Hideki Yukama, Japan's most distinguished nuclear physicist and Nobel Prize winner, said in a statement reported to be typical: "I only pray the sacrifice of this one man will revive feelings in the hearts of the people of the world, particularly the people of the great powers making atomic and hydrogen bombs, and bear fruit in our hoped-for banning of atomic weapons."

Asahi reported, " . . . the feeling of the Japanese people is not such petty sentimentalism like anti-Americanism. The Japanese are outraged at the abuse of the worst enemy of mankind, which is atomic weapons."

As funeral services were conducted on the 25th, twelve persons from Kuboyama's home town of Yaizu demonstrated outside the U.S. Embassy in Tokyo demanding an end to atomic weapons tests.

* * *

Answering claims by Americans that thorough examination and treatment by American doctors had not been permitted, two Japanese doctors responsible for treating the fishermen said that they "never refused American treatments." Dr. Morton and other Americans had wanted to examine the patients at length and were asked to wait until their condition improved. Later, the Japanese doctors said, all the fishermen "angrily refused American examinations."

Representative Hinshaw (R.—Calif.), chairman of the Congressional Atomic Energy Committee's subcommittee on research and development, blamed Communist influences for magnifying the significance of the death. He expressed regrets, but declared that American officials could not be blamed because "warnings had been posted months in advance." He said also that doubts would always remain as to "whether this man would have died if Japanese authorities had permitted examination and treatment by skilled physicans from the A.E.C."

To this, *Tokyo Shimbun* retorted —"simply preposterous. In the American eyes the colored race may appear only inferior and stupid. That's why they carried out H-bomb tests at Bikini without remorse and why they said they would continue the tests. They seem to honestly believe Japanese doctors cannot give any satisfactory treatment."

U.S. Ambassador Allison sent his personal sympathy to Mrs. Kuboyama and a check for one million yen (about $2,700). "While no sum of money can compensate for your loss it is the desire of the government of the United States that something be done to make life easier for you and your children in the future," he wrote. The Japanese cabinet demanded the U.S. pay the widow five million yen.

The U.S. has offered, further, $1,000,000 compensation for all known and unknown injury resulting from the past tests. The Japanese government has refused this, insisting that it is much too small.

The New York Times, which seemed throughout Kuboyama's serious illness to be underplaying its significance, placed the report of his death on page ten. It then commented, in a carefully worded editorial, that the event was "deeply to be deplored," while expressing the hope that it would not add "further complications and difficulties in the delicate field of Japanese-American relations." It recognized failure to avoid such happenings, denied negligence, and urged "even greater precautions . . . if there are to be more bomb tests." It concluded extending condolences to the Japanese people "with the profound wish that such a thing may never happen again."

* * *

And what happened in America the day after Kuboyama's death?

Dr. Norris Bradbury, head of the laboratory at Los Alamos, vigorously denying charges, stated: "The assertion that the Los Alamos Scientific Laboratory was reluctant to work in the field of thermonuclear weapons is false."

The Atomic Energy Commission

disclosed that a series of atomic tests would commence in the Nevada proving ground early in 1955 "probably about mid-February." These grounds have been used for testing the small explosions of conventional atomic weapons, as contrasted to the hydrogen bomb. This announcement suggested that there might be no tests at Eniwetok in the Pacific before next fall or the following spring.

Rear Admiral Lewis Strauss, chairman of the Atomic Energy Commission, said that there had been no scheduling of any atomic or hydrogen tests in the Pacific as of that time, but added: "In all likelihood there will be continuing tests as weapon development proceeds" and that he made no distinction here between the kinds of weapons that might be tested. He told reporters: "We have more weapons today by a wide margin than we had a year ago, and the rate of production is steadily increasing."

Such were the happenings in the United States the day after Aikichi Kuboyama died.

* * *

The *New York Post* raised a relevant question in its editorial of September 27. It said:

. . . in the aftermath of the death of a Japanese fisherman as an apparently direct consequence of an H-bomb test in the Pacific, a ghoulish question is being raised anew.

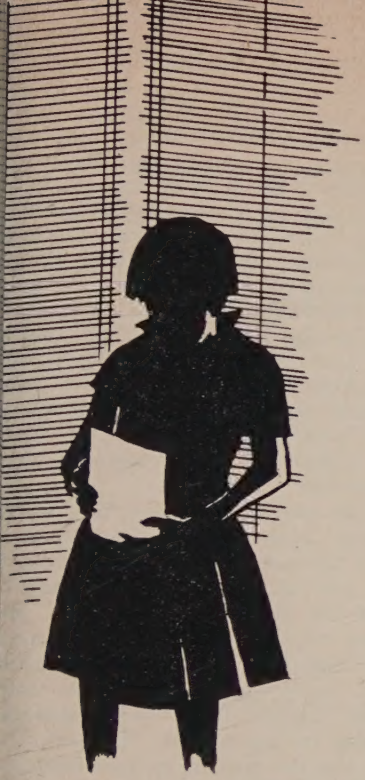
The question is nothing less than whether the increased radiation caused by nuclear explosions, such as the one which killed Aikichi Kuboyama, is endangering the whole human race. The man in the Japanese street is saying that it does; more important, a respectable number of Western scientists are beginning to express the dread that he may be right.

The word hysteria is being used by American newspapers to describe the reaction in Japan to Kuboyama's death. But Japanese newspapers, with perhaps greater justification, are using the word apathy to describe the lack of debate over the same event in the U.S.

In any case, if even a fraction of these fears proves warranted, the phrase, "atomic disarmament" may cease to be a propaganda slogan. It may become, for commissars as well as ordinary mortals, quite literally a matter of life and death.

The situation in the United States seems to me very much resembling to that in Japan before the World War II. People are afraid of communism without studying what the communism is, what the theory behind is, and how it developed and so on. Anybody who criticizes the United States is branded as communist whatever his motives may be. The democracy has now ceased to be democracy and it becomes another name of nationalism. Some quarters even advocate preventive war, simply because the other country should not be as strong as her. . . . It is painful to see the greatest crimes committed every day under the name of Jesus Christ.

—TAKUO MIMURA, personal letter to Gene Sharp



My Dear Miako

a letter to Miako Kuboyama, Yaizo, Japan

YOU ARE GRIEVING for your father, I well know. And you are hurt and angry at the United States, as are so many of your countrymen. For the deadly ash that fell on the "Lucky Dragon" in March, from the hydrogen bomb test, must seem an unnessarily bitter fate. Hiroshima, Nagasaki, and now this. Why must it be Japan that always suffers from the atom.

You are only nine, Miako, and still a small girl, but when you grow up, there are things I would like you to understand. I don't write patronizingly to you as a child. Millions of us, whatever our age or nationality, are very immature, and we are often led by men not yet full-grown—men who perceive but dimly that the only world of safety is a world of brotherhood. No one meant to harm your father; the men who exploded the H-bomb and underestimated its reach were moved by fear. They were afraid men in another country, who dominate the minds of their own people by force, might get the H-bomb alone, then threaten those in other lands whose ideas they, too, fear. Strange, though, isn't it? When the last war ended, your people were willing to risk the way of disarmament and peace, but our country wouldn't let them. For this we ask, particularly, your forbearance.

One thing you know already: that some men, in all countries, are different from other men. Big-minded men, when they have even unintentionally done a wrong, admit it freely. Lesser men try to evade responsibility. This will explain why some U.S. newspaper reporters in Japan, when they saw what had happened to your father, tried to make light of it, saying he probably would not die—as if his

suffering did not matter. And why some others, when they saw the natural alarm of your people over radioactive fish, made of it a joke. Or why so many U.S. papers and commentators (though happily not all) spoke up like so many hired propagandists, attempting to show your father did not die from his experience last March, but from some newer causes. Truly, Miako, most Americans are not like these.

When they know the truth, most Americans are sound and kind. But so nationalistic was our press that when our doctors were barred from the fishermen, the papers had to discredit yours, though many of us know your physicans are ethical and skilled. It would not have been impossible to get detailed medical reports from your experts; the British paper, *Peace News*, did so. Thus a few of us knew that the worst cases had suffered a drop in white blood cells from 6,000 to 1,000 and in blood platelets from 200,000 to 10,000, with damaged bone marrow and dangerous mortification. Even if some other factor hastened your father to his grave, could that alter the basic reason? Truly, Miako, not all of us are hit-and-run Americans.

Have you not known children who behaved badly, sometimes cruelly, and afterwards smirked or even laughed? When you are older, you will understand that if one has a serious case of guilt, an easy way to cover it up is by derisive laughter. This can temporarily bolster one's feeling of superiority; it cannot cleanse the heart. One thing alone can give such people a healing knowledge of shame: forgiveness by the victim. Can you forgive us? Can you, your grandmother, and your mother Suzu? Can you forgive our government, which was late even in offering regret, late and niggardly in its financial recompense?

Your sacrifice, Miako, may have taught us something. That in another all-out war the newer weapons will often be beyond control. That the H-bomb only deters, on either side, as it creates a mutual fear; and fear will not abate until both sides disarm. That this can never happen until the prisoners of fear cry out to their "protectors" —as did the poet of ancient India— "O slayer of demons, let me go . . ."

And so, Miako, count me as your friend in fellowship.

DEVERE ALLEN

The nonviolent revolutionary approach does hold that in a great degree our problem is a **spiritual** one and hence must be dealt with by spiritual means. Human beings must undergo spiritual rebirth; must seek in all relationships to live a new life. The spiritual leadership of the nation must be transformed. If it were, then as demonstrated by Gandhi and in many other instances, men and peoples might respond in amazing fashion. Are we really convinced that Communism can inspire multitudes to heroic effort to transform society, but Christianity cannot, that the faith which can remove mountains cannot remove the mighty from their seats?

—A. J. Muste, in "The Revolutionary Approach"

"His Own Received Him Not"

Christ is the displaced and the dispossessed,
Still seeking shelter He may fully claim.
Those who are homeless, weary and oppressed
Have basic comradeship with One who came
With nowhere to be born; despised at birth,
His lot was cast then with the scorned of earth,
And He waits yet, till we concede love's worth.

Elinor Lennen

•

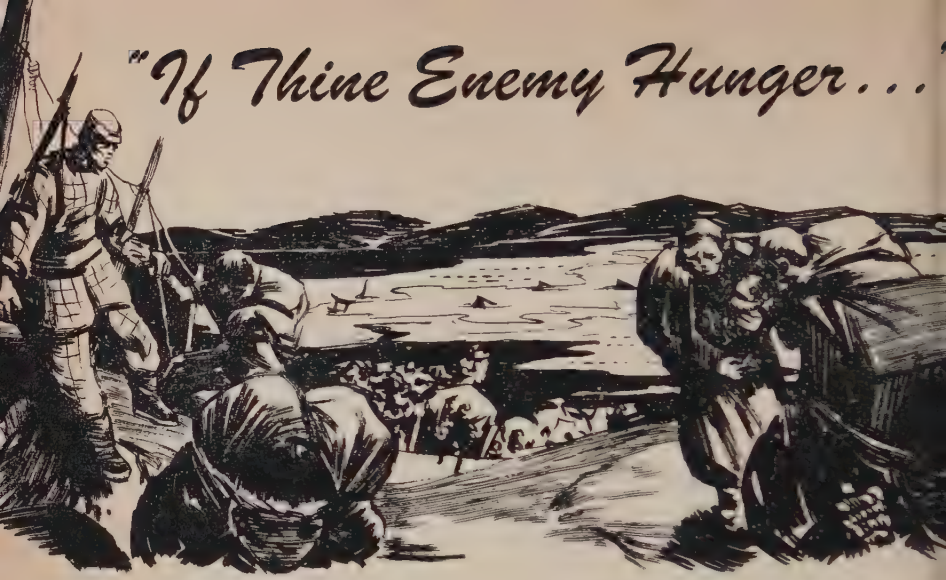
If Love should fail then all would fail,–
The breath so slight the heart so frail
The mind so subject to illusion
The brain so subject to confusion

The days that drive across the heart
Would wrench its very joints apart
Except that love the heart must hold
Encircled in a hoop of gold

And all the eroding winds that blow
The hanging spirit to and fro
Can never hurl it down the air
Into the void—if Love is there.

Bernice Lewis

"If Thine Enemy Hunger . . ."



Surplus-Food-for-China Campaign Picks Up Momentum

ACROSS THE WHOLE LENGTH and breadth of the United States today increasing numbers of men and women, pacifists and non-pacifists, are taking steps to tell President Eisenhower of their concern for the hungry victims of the great floods that occurred in China last summer. Hundreds—perhaps thousands—of little bags of grain or cereal, lettered simply "If thine enemy hunger, feed him!" have gone to the White House, dramatizing the Christian response to human need, the Christian concern for "even the least of these my brethren."

This issue of FELLOWSHIP goes to press even before the first mailing of the "Surplus-Food-for-China" Campaign had gone out, but already repercussions of its impact have begun to be heard. A similar project is reported to have been launched on the West Coast under the name of "Operation NOW." At least two national interdenominational organizations are discussing the possibility of giving support to the project.

Within the FOR, added impetus was given to the drive with the formation of a women's committee that is seeking a million signatures of church women to a petition urg-

ing the President to send a "love gift" of food to hungry Chinese children. Dr. Mary Podea and Mrs. B. W. Hamilton, both of New York, are co-chairmen of the committee. (Text of the petition is printed below.)

The actual extent of the flood, and the damage it has caused, are still not entirely clear. In fact, for a period of a month or more after the flood occurred, official Chinese news agencies were reluctant to give any details, maintaining that the Chinese could cope with it themselves. In October, however, they acknowledged that the flood had covered almost 42,000 square miles, and that the Yangtse's flood crest of 97 feet had been the highest ever recorded. Other news sources placed the flooded area at approximately a quarter-million square miles.

Supporters of the "Surplus-Food-for-China" Campaign are taking pains to emphasize the non-political character of the project. The gift of food is being urged because Christians—and many non-Christians, of course—believe in feeding their hungry fellows, even when they happen to be citizens of an "enemy" country.

Petition to the President

A committee to secure a million signatures of church women to a petition to the President is headed by Dr. Mary Podea and Mrs. B. W. Hamilton, both of New York City. The text of the petition follows:

"We look with love upon China's famine-stricken children, and share in mother-love the pain of their mothers. Remembering Martha's words of long ago—'Lord, if thou hadst been here my brother had not died'—we request you, Mr. President, to give a generous portion of our surplus food as a love gift to the children of the famine areas of China."

Printed copies of the petition may be secured on request by writing to Dr. Mary Podea, 817 Fifth Avenue, New York, N. Y.

EVANSTON

after three months

by A. J. Muste

As we look back on the Second Assembly of the World Council of Churches held in Evanston, Illinois, last August, how shall we assess its actions on matters relating to international relations and the attitude of the Church and individual Christians toward war? One thing on which all who had an opportunity to observe Evanston closely would agree is that the answer cannot be a simple one, such as "Evanston made a glorious prophetic contribution" or "Evanston was a flop or calamitous retreat." What people think about the Assembly and the state of the Church which it reflected will depend on the angle from which they view it, even on the mood in which they happen to be at a given moment.

It is instructive, and on the whole cheering, in this time when FOR is observing the fortieth anniversary of its founding to reflect on the contrast between the place of pacifism in the thought and life of the Christian churches in 1914 and today. I have been telling audiences at our anniversary dinners that I graduated from two theological seminaries in the period before 1914. One of them was the eminently respectable and orthodox Calvinist Seminary of the Reformed Church in America at New Brunswick, New Jersey. The other was the highly controversial Union Theological Seminary in New York, then regarded as a hotbed of heresy, the Higher Criticism, and the undermining of the foundations of the faith. But in neither of these institutions did I get an inkling that there might be such a thing as a pacifist interpretation of the Gospel. Nor was I physically deaf or

intellectually insulated against "heretical" notions. I think it is correct to say that pacifism simply was not in the consciousness of the main Protestant denominations in this country or on the continent of Europe before 1914. Only in England, perhaps, was this not quite the case. When the United States entered the war in 1917, the conscientious objector was an object of amazement and abhorrence in the churches; and the few ministers, outside the Historic Peace Churches, who had become pacifists —largely through the influence of the FOR—almost without exception lost their pulpits.

Not only FOR but other pacifist or near-pacifist organizations, such as the War Resisters' League, Women's International League, and the National Council for the Prevention of War and the Service Committees of Friends, Brethren and Mennonites are all post-1914 products. With the exception of Rufus M. Jones, none of the writers on whose works the religious pacifism of the past four decades has been nourished—Stanley Jones, Richard Gregg, Harry Emerson Fosdick, Allan Knight Chalmers, Garth MacGregor, Nels Ferré, Aldous Huxley, Gerald Heard and a dozen others of similar standing—had started their careers when FOR was founded.

Pacifist Upsurge

By 1924, as a result of the widespread revulsion against war that followed World War I and the almost equally widespread conviction that war could be prevented and abolished, there was a great upsurge of pacifism in the churches. In the 1930-35 period it was probably the case that in the larger denominations (with the exception of the Lutheran and, in much less degree, the Episcopalian) the pacifist position was the prevalent one among the leaders of theological thought, in the Student Christian movement, the seminaries and the upper grades in the Sunday schools. As recently as that half-decade Reinhold Niebuhr was National Chairman of FOR in this country.

In the 1918-1939 period certain highly important and, as the event proved, permanent changes took place in the thinking of the Protestant churches in England and America which since the close of World War II have also been accepted throughout Protestant Christendom, so that at Evanston, except perhaps for some Orthodox delegates, no one would think of questioning them. The changes reflected themselves in the pronouncements of the leading denominations, in the Proceedings of the Oxford 1937 Conference on Life and Work and in Christian literature.

The pacifist position, for one thing, came to be recognized as something which had a rightful place—even an indispensable function—in the Christian churches, and not only in the Peace churches. The right of conscientious objection was recognized and the duty of the Church to give moral backing to its CO's. (The extent to which this reflects itself in local churches is, of course, another matter, but that is true in other fields than pacifism.) Furthermore, the traditional Lutheran position, which *in practice* had been the position of the churches in the Reformed and Congregational traditions as well, *viz.*, that in matters of war the State and Christians do not need to go back of the government's de-

cision in order to determine what Christ's will is for them, has just about disappeared from pronouncements of important church bodies and from the literature of theology and Christian ethics.

Neo-Orthodox Advance

There remained, of course, the classic doctrine, though not that of the Early Church by any means, that a Christian may judge a war to be just, provided it meets certain criteria as to its ends and as to the means employed. War may thus be a "lesser evil" though a "tragic necessity." These views were supported by the neo-orthodox theology which gained ground very rapidly as the Nazis carried out their program and World War II approached, shattering the over-optimistic hopes of the imminence of a warless world that had marked the years preceding. The Christian churches in all countries supported the war when it came, though with considerably less unanimity and zest than they had supported World War I.

The John Foster Dulles Period

There then emerged a tendency supported, I think it is fair to say, by a strong desire on the part of a good many non-pacifists, to settle down in a position which may be paraphrased: "We welcome and indeed need pacifists in the Church. It could hardly be the Church without them. But it would be a calamity if the Church as a whole were pacifist. The two positions are equally valid—the pacifist for the minority of Christians, the non-pacifist for the majority. Furthermore, all the arguments that can be made on both sides have been repeated many times already, so the issue can be laid aside and church bodies can go on to practical relevant 'responsible' activities in the field of international relations, activities which, of course, cannot be pacifist, since the majority are non-pacifists." This meant that politically the course of the World Council, as of the National Council in the U.S.A., was nearly identical with that of the Western governments and especially the U.S. Department of State, during World War II, through the Toronto meeting of the World Council of Churches Continuation Committee in 1950 and for a year or two thereafter. This may be characterized as the John Foster Dulles period in the National Council and World Council (by which I do not mean to indicate lack of respect for Mr. Dulles as a person).

Important Changes

Changes are under way in this situation, and in one form or other these were registered at Evanston. In the first place, at the founding Assembly of the World Council in Amsterdam in 1948, though it was by no means planned that way, a blow was struck at the doctrine of the just war. The Bishop of Chichester's declaration that in view of the means now employed in war this whole concept was now challenged, found its way into the pronouncements of the Assembly.

Secondly, as a result of this and of the initiative taken by Christian pacifist thinkers in such publications as *Peace Is the Will of God* by the Historic Peace Churches and I.F.O.R. and *Christian Conscience and War* by the Church Peace Mission in this country, the idea that

there was nothing more to be said on the pacifism-nonpacifism issue has vanished. Communication between pacifists and nonpacifists has in some measure been revived. The further challenge, if not the "new moral dimension," presented by the H-bomb is also a factor at this point. So far as I know, post-Evanston panels all agree that the atmosphere was different than it has often been in top church gatherings, in that there was no disposition to attack the pacifist position, to dismiss pacifists as "irresponsible," or other such attitudes. It was quite evident that it was the nonpacifist Christians who were troubled about their own position and there were a considerable number of delegates, alternates and consultants who made it clear that although "theologically" they were not pacifists, "politically" this was where they stood with respect to modern war. Evanston urged Christians throughout the world to study the pacifist as well as the nonpacifist position.

Closer to Nehru

Thirdly, Evanston clearly marked the end of what I have ventured to call the John Foster Dulles period. There was no attempt at Evanston to justify the Korean War as a notable example of "police action," nor to expatiate on the "deterrent" value of the H-bomb or its use " in retaliation." The position taken or implied in the Evanston report on International Affairs is closer to Mr. Nehru's than to President Eisenhower's. The presence of large numbers of delegates from Asia and Western Europe, rather than the few representatives from Iron Curtain countries, was chiefly responsible for this, and a large number of American delegates were of the same mind as the delegates from the countries seeking to avoid absorption into either the Russian or the American power sphere.

Repentance and the H-bomb

Nevertheless, in its handling of the desperate crisis in international relations and the problem of the Christian Church and Christian people versus the H-bomb and all it implies, Evanston left a great deal to be desired. The desirability of finding a way in which nations might live together peacefully was stressed, as it is in any assembly of liberal and social-minded people these days. The delegates from behind the Iron Curtain were able to accept what was said under this head. There were some general statements about the need for repentance. But the hope briefly entertained by some that Evanston might witness repentance in specific terms and at a deep Christian level was not realized. I refer to the hope that British delegates, *e.g.*, might have confessed the sins of British people and government, French of the French, Americans of the Americans, and that thus Hungarians might have spoken explicitly about Communist bloc militarism and busy erection of stockpiles of atomic weapons, and that thus a summons might have gone out to governments in the name not of man, not of this culture or that, but in the name of Christ—nothing so serious and revolutionary as this took place as far as public utterances indicate and there is no evidence that it took place privately. This Assembly never really visualized the world threat-

ened with annihilation and was never raised by the Spirit to corporate prophetic utterance.

Similarly, though as we have pointed out there was no attempt to put the Assembly on record as recognizing the "deterrent" value of the H-bomb or to justify its use "in retaliation," neither was there a genuine effort to wrestle with the problem created for Christians and the Church by the position generally taken now by nonpacifist theologians which amounts to saying: "The U.S. cannot relinquish the H-bomb because of its deterrent value; but we shall never be able to forgive ourselves if we ever use it."

What Time Is It?

Any genuine discussion of the matter was shunted off on the ground—valid enough in a way—that there had been no adequate preliminary study of the underlying theological problems. But six years ago Amsterdam had pointed to the need for such study, and nothing was done about it by the World Council.

Governments, of course, did not wait with their technological studies or political decisions because the Church of Christ had not got round to its necessary theological studies. History did not wait. Americans produced the H-bomb and symbolically baptized the Japanese fishermen on the "Lucky Dragon" with radioactive ashes. "Dust thou art . . ." How much more time does the World Council think it has?

"O, Jerusalem, Jerusalem, if thou hadst known, *at least in this thy time* . . ."

"Outlawed" Tragedy Persists

Tragedy, which we have outlawed, persists. All our wealth and gadgets do not bring us comfort. And all our power does not succeed in making two billion East Europeans, Asians and Latin Americans behave as we do! Hence, frustration we cannot admit. Disguise it! Find a devil, afield in the world, ambushed in every bureaucratic desk, in every liberal's skin, to explain the refusal of the world to sustain our sense of virtue by behaving as we do! Enter the Communist peril--and its parasite, the anti-Communist peril. . . .

We have been a people that **sought,** and our writers of maturity ennobled this search, linking it with the world's need. We are in danger of becoming a people that **holds on,** with our most vocal writers pandering to the fear that holding-on engenders.

Many have suspected that Americans feel an unconscious guilt at having dropped the atom bomb on Japanese cities. But this is the grossest symbol, almost the caricature of our feeling. We feel guilt because our philosophy outlaws tragedy from life, and tragedy is here. We feel guilt because the world with its disfavor constantly reminds us that we ourselves never succeed in quite admiring the well-fed, well-ordered animals we profess to be.

—WALDO FRANK, in The Nation, June 19
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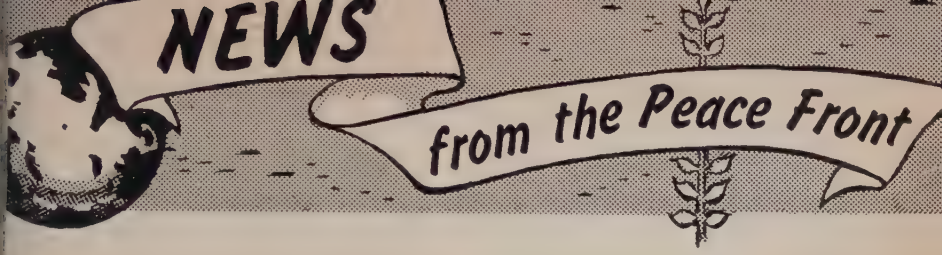


Dependent Peoples' Aspirations Voiced at N. Y. C. Rally

George Houser, Projects Secretary of the F.O.R. who returned in mid-October from a four months' visit to Africa, was the featured speaker at an International Freedom Day celebration held at Community Church, New York, on October 29. He spoke mainly of the revolutionary situation in the Union of South Africa and concluded that an "interim period" had been entered, in which preparation for the coming freedom struggle against the Malan government is taking place.

"The people are not ready," observed Mr. Houser, "to undergo the suffering involved in an all-out struggle. If they were, several things would be happening now that will not happen. The Defiance Campaign would not have ended just because new laws were passed which gave the government power to give five-year sentences, a stiff fine, and fifteen lashes as punishment for disobeying laws. The forty-odd leaders who have been banned from attending 'gatherings' would not honor these bans. Mass protest would be planned against rent increases. There would be a refusal to accept the Bantu Education Act by which all education of the Africans is being put under the government. . . . Such protests would be in the offing against the government proposal to move all Africans in the so-called Western Areas of Johannesburg out of their homes and to a new Location now being built that the government would not dare to undertake the project. This is not the period of a final struggle, violent or nonviolent, with the government. It is an interim period."

Mr. Houser brought to the attention of the enthusiastic audience the "Call" that major African and Indian groups in the Union are issuing in anticipation of a Congress of the People to be held, if the government permits, by June of 1955. The purpose of the Congress is to bring together at least 10,000 South Africans—farmers, miners, forest workers, factory workers, teachers, students, preachers, housewives, mothers—to draft a Charter of Freedom.

Waldo Frank, noted novelist and regular contributor to *The Nation;* Max Shachtman, National Chairman of the Independent Socialist League; Purshottam Tricumdas, member Executive Committee, Praja Socialist Party (India); and T. Chit Maung, Burmese delegate to the United Nations General Assembly were also on the program.

Nineteen individuals "opposed to the evils of colonialism" sponsored the meeting.

Calif. Youth Section Fights College Oaths

On September 24 the Youth Section of the Fellowship of Reconciliation, Los Angeles, gave public support to college students at two Calif. schools who refused to sign loyalty certificates required of ROTC students. A few days after classes had begun at UCLA and UC, the Youth Section passed a resolution of support for the non-signers and sent copies to the Regents of the University of California, to the Chancellors of both campuses, the student body presidents, the school papers and the student committees fighting the oaths.

The main body of the statement reads: "To require students to sign a certificate of non-membership in or non-association with over 200 organizations listed as subversive by the Attorney General (with but two exceptions these groups never even having been granted a hearing) is to make political and religious conformity a condition of full participation in University life.

"Such certificates of loyalty in reality strike at the roots of American democracy, are a violation of the Bill of Rights, and bear striking resemblance to the totalitarian methods employed by fascist and communist governments."

ROTC Officer Raps Tactics of Pacifist Group

YOUNGSTOWN, OHIO, VINDICATOR, OCTOBER 8—A small but noisy group of militant pacifists is working hard to drive the Air Force out of Oberlin College. That was the charge today of Colonel Lawrence J. Ellert, commanding officer of Oberlin's dwindling AFROTC unit, who pointed to a growing series of campus incidents aimed at the unit.

The colonel cited a recent mass meeting against ROTC, signs posted in dormitories warning freshmen not to enroll, and an unsigned letter in the weekly student newspaper sharply critical of the campus unit.

Present enrollment in the unit is 56. Last year, there were 88, the year before 150. Only 20 of the 230 men in this year's freshman class signed up. Colonel Ellert said more than double that number had planned to sign.

Joan Benz Gives Up Canadian Secretaryship

Because of increased family responsibilities, Joan Benz has resigned as Eastern secretary of the Canadian F.O.R. As she left she asked for "careful consideration" of where the F.O.R. now stands and "realistic planning" for the future of the work in Canada, where devoted Fellowshipers are few.

Eastern Canada's fall conference was held late in September, with John Nevin Sayre of the International Fellowship the guest speaker. He spoke on "What Christian Pacifism Proposes—in the International Field, in the Light of History, and Within the World Church."

Fall activities of the Western Canada Fellowship included a week-long family camp at Olympia, Washington, with 82 in attendance, and a week-end gathering of the Vancouver Island F.O.R. around the theme, "Creative Living in a Critical World." Mildred Fahrni, Western Secretary, reports six centres of activity in British

Columbia and groups in Calgary and Regina.

Fellowship House in Vancouver has become the centre of study and discussion groups, of the monthly Open House and International Tea, etc. Public gatherings with the co-operation of Friends and the Church Peace Study group have made it possible to bring to Vancouver a number of outstanding speakers. In addition, practical projects, such as sending goats to Korea, a plough and Multi-Purpose Food to India and clothing to friends in Korea have been undertaken.

American Woman Apologizes to Hirohito

An apology to the Japanese people for the damage done by the H-bomb last spring was presented last month to Emperor Hirohito by Alice Franklin Bryant, author, lecturer and a former resident in the Far East. The apology had been widely distributed in this country, for the signatures of other American Christians.

Mrs. Bryant and her husband, William Cheney Bryant, a former provincial governor and coconut planter in the Philippines, were prisoners of the Japanese in Santo Tomas Internment Camp, Manila, during World War II. In 1951, as an expression of international friendship, Mrs. Bryant used her war indemnity compensation received for being a prisoner of the Japanese to purchase materials for a community house which was built by Floyd Schmoe's Houses for Hiroshima volunteer work-campers. This house she presented to the city of Hiroshima in August of 1951.

Air Force Cancels Objector-Pastor's Tour

Dr. Myron C. Cole, pastor of First Christian Church, Portland, Oregon, announced to his congregation in late September that he would not be visiting the Far East as originally planned. Dr. Cole had been selected as one of nine Protestant clergymen invited by the air force to conduct preaching missions in three Asiatic countries, but the office of chaplains at the last moment cancelled the order because in 1939 Dr. Cole had registered as a conscientious objector.

The cancellation letter, published in full in several Portland papers, acknowledged "a fundamental difference between the viewpoint of the conscientious objector and the mission of the United States air force, which is committed to the task of bearing arms in the defense of our country" and went on to say: "This headquarters recognizes the deep sincerity of your beliefs; it acknowledges your personal loyalty to our country and is aware of your great ability, but it regrets that, because of the possibility of the serious compromise of its task and of the danger of personal embarrassment to you, you cannot be utilized in its program."

It should also be noted that *The Oregonian* printed an editorial that tried to be kind to both Dr. Cole and the air force and featured some good material on conscientious objection, to wit: "Designation of a conscientious objector does not imply a lack of will to resist the nation's enemies. The conscientious objector believes that such resistance should be by constructive, not destructive, methods."

Judge Sentencing Nat'lists Makes Interesting Statement

Federal Judge Walsh, upon pronouncing sentence on the thirteen leaders of the Puerto Rican Nationalist Party on October 26 in New York City, said: "I am deeply convinced that we have to deal with a group of dedicated people. Unfortunately they seek to achieve their purposes by illegal means. They are so dedicated that they are probably beyond the reach of this court."

The thirteen had been convicted by a jury of conspiracy to overthrow the U.S. government by force and violence. They are now serving out six years, the maximum penalty provided by the general conspiracy law.

Thomas, Muste Back Davidson Draft Refusal

Recognizing the civil liberties question involved in automatically refusing agnostics a CO classification, Norman Thomas has supported the Vern Davidson Defense Committee in its efforts to appeal Davidson's case, and A. J. Muste has accepted membership on the Defense Committee.

Davidson's case has taken on new significance with the arrest of Don Thomas in Wisconsin and the pending arrest of David McReynolds in California.

Thomas, like Davidson, is an agnostic and thereby disqualified by the law for exemption as a conscientious objector (the law provides such exemption only for those who base their objection to war on belief in a supreme being). Thomas refused induction and was arrested earlier this year. McReynolds refused to state his religious convictions to the draft board because he felt that exemptions should be granted on the basis of sincerity and not religious belief. As a result he was denied a CO classification and refused induction on August 26.

Davidson's case, on appeal from the lower court, will be decided by the appellate court in December or January and may provide a precedent for Thomas, McReynolds and others who may take a similar position. The brief in the Davidson case holds that the requirement that a CO believe in a supreme being is a violation of the constitutional separation of church and state.

Eight Calif. Youth In Prison As CO's

Of the fifty young men currently behind bars throughout the country for refusing to register for the draft or for refusing induction, eight are California youth serving time in Tucson or Florence Federal prisons in Arizona. In a brief-run down, they are:

Gaetano Brancaleone, a 24-year-old San Diego fisherman. Gaetano was sentenced to three years and has twice been refused parole.

Gordon Carey, arrested after one year at Pasadena City College. When placed under arrest, Gordon resisted by "going limp" and so had to be taken to court in a wheel chair.

Fred Hildebrand, with a four-year sentence, used to wash dishes to get money to go to Los Angeles City College.

Robert Kent worked at the Good

Samaritan Hospital before being given a three-year term. He now works in the prison hospital.

Jack Parkhurst, no information available except that he was sent to prison in the last few months.

Edward Reed, a ministerial student, was not only given a three-year sentence, but was also fined $10,000.

Donald Rowland, recipient of a five-year sentence, heaviest of the lot.

William L. Stevens, an artist on the "outside," now works in the prison saw mill under three-year sentence.

Dr. Vida Scudder, Social Radical, Dies

The October 10 issue of *The New York Times* reports the death of Dr. Vida Scudder, Professor Emeritus of English Literature at Wellesley College and a long-time member of the F.O.R.

Dr. Scudder was one of the founders of the College Settlement movement in the United States and concerned herself with labor agitations in Boston when even the simple platform of the American Federation of Labor was deemed a menace to society. She willingly jeopardized her position on the Wellesley faculty (from which, however, she was not asked to resign) by addressing a strikers' meeting in Lawrence, Mass., in 1912.

Dr. Scudder's autobiography, *On Journey*, appeared in 1931. It reveals, says the *Times*, that in "radical social thought and in simple religious faith, she was brave enough and original enough to search out her own philosophy and to take her own stand."

Smit Foundation Booklet Features Hugenholtz Essay

A prize-winning essay by J. B. Th. Hugenholtz, minister of the Dutch Reformed Church in Holland and an active pacifist, appears in a recent publication of the Johan J. Smit Foundation, a peace organization with a New York address.

The booklet is a compendium of answers to the question, "How can we prevent the destructive use of the atom and hydrogen bombs?" Aside from the Hugenholtz essay, which seems to get to the heart of the modern dilemma ("Although the plan of pooling all atomic energy manufacture to an international atom bank under supervision of the UN could be of great importance, I believe that this plan is doomed to fail as long as *armaments are the means of national policy*. . . . Asking abolition of atomic warfare means returning via bomber, machine gun, bayonet and rifle to bow and arrow. There is no way back in modern militarism."), few of the letters from individuals—including a Swiss professor, a California minister, a British businessman, a South African—rise above making suggestions generally bandied about among thinking non-pacifists (strengthen the UN, peace begins in the hearts of men, the bomb is too terrible to be used, etc.).

Johan J. Smit, Sr., president of the foundation, categorizes the answers as from optimists, the cautious and the out-and-out pessimists and has questions and advice for each group. He concludes on the note of personal faith that "man's destiny is far greater than to destroy himself."

Naperville, Ill., Debates Negro Use of Pool

On September 8, citizens of Naperville, Illinois, and members of the city council battled verbally on what should be the city's attitude toward the use of the municipal pool by Negroes.

Some citizens claimed there were several cases of discrimination last summer, especially among visiting Girl Scouts and among delegates to the Methodist youth fellowship convention held on the campus of North Central College. Among those protesting the city's discouragement of the use of the pool by Negroes was Robert Gordon, pastor of the First Methodist Church and member of the F.O.R.

F.O.R. Chairman Heads Campus Evangelical Program

Dr. John Oliver Nelson, national chairman of the F.O.R. and professor of Christian Vocation and field work director at Yale University Divinity School, has been elected chairman of the University Christian Mission, the National Council of Churches' campus evangelical program. As head of this mission, Dr. Nelson will oversee a program that annually reaches 85,000 students and faculty members.

Dr. Nelson, in addition to the posts mentioned above, is national chairman of the national YMCA's Association Press and head of one of the World Council of Churches' major study groups in the U.S.A. He currently serves on the national committees of several Christian youth groups, including the Interseminary Movement and the Student Volunteer Movement.

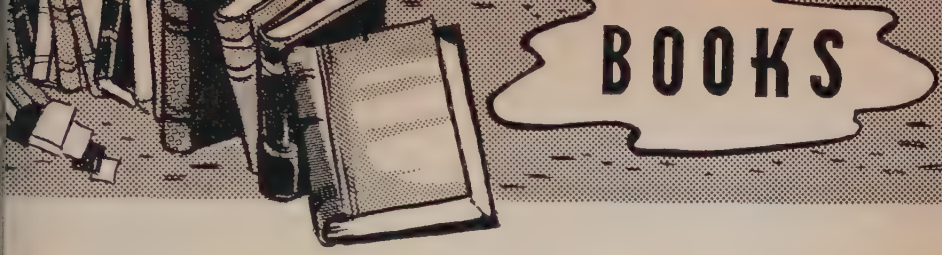
Halls' Search Brings Them to Bruderhof

In a recent letter to friends, Pearl and Fran Hall, formerly of Kingwood Community, tell of the spiritual pilgrimage which has brought them to the Bruderhof Community in Paraguay.

"In our search," they write, "we have often hungered for a fellowship of believers wholly committed to the love of God and man—as committed as political partisans are to a particular 'ism.' We have longed for a fellowship in which there was unlimited concern of the members for one another—one where no lines are drawn and no one says, 'Beyond this point I have no responsibility to share my life and property with you.' We have thirsted for a group that moves in unity both in the practical affairs of life and in the spiritual striving of the soul—a unity based on the grace of God and a whole-hearted obedience to the leading of His Spirit; the experience of 'the common mind' that results from common prayer."

Franklin Cogswell Retiring This Month

Dr. Franklin Cogswell, a member of F.O.R. since 1929 and a valued member of the Fellowship's Literature Committee, retires this month as General Director of the Joint Commission on Missionary Education. He has served the cause of missionary education for thirty-seven years and has earned the respect and love of a host of associates and friends.



War the Enemy

A Fable, by William Faulkner. Random House, New York, 1954. 437 pp., $4.75.

It would appear from this novel that the author, 1950 Nobel Prize winner, and a top literary figure in the most sophisticated circles, has joined such outstanding figures as Aldous Huxley, Christopher Isherwood, Christopher Fry and others in embracing pacifism. It is worth noting that the book is issued by perhaps the most sophisticated of our publishing houses.

Lest readers rush to the bookstores to buy a copy or to the Public Library to reserve one, let me remind them of Faulkner's extremely difficult style. It is not uncommon to run across sentences several hundred words long and virtually devoid of punctuation. I confess there are sections of the novel which I was hardly able to follow at all on a first reading.

But let me now encourage reading of the book, in spite of difficulties, by saying that its main point is not at all obscure and that it has countless beautiful and powerful passages. The story centers about the nonviolent action of a batallion of French soldiers who in the midst of World War I simply decline one morning at the usual signal to go over the top. This is the result of mysterious travels among the troops of thirteen French soldiers representing Jesus and the Twelve. The novel is indeed, as the publishers say, a "modern Faulknerian version of the week of the Passion." When the French battalion fails to go over the top, the German battalion opposite it behaves in the same fashion. The chief Allied General and a high echelon German General than have to confer how to put an end to this business which is not only embarrassing for this particular war, but threatens to put an end to war itself!

"If the world thinks it wishes to stop fighting for twenty-five or thirty years," says one French General in discussing with another the necessity of court-martialing and killing off the French soldiers who stopped fighting, "let it. But not this way! Not like a group of peasants in a half-mown field suddenly shouldering their scythes and lunch-pails and walking off."

No pacifist could insist more firmly than Faulkner has his characters do that war itself is the enemy. "So it's not we who conquer the enemy," one of them says, "because we are not even fighting each other. It's simply nameless war, which decimates our ranks. All of us: British and American and German and us, shoulder to shoulder, our backs to the long invincible wall of our glorious tradition."

How break the bonds? Let one

battalion come to its sense, suggests one of the soldiers: "Leave the rifles and grenades and all behind us in the trench; simply climb barehanded out over the parapet . . . and then just walk on barehanded, not with our hands up for surrender, but just open to show that we had nothing to hurt, harm any one . . . a whole battalion of us, who want nothing except just to go home and get themselves into clean clothes and work and drink a little beer in the evening and talk and then lie down and sleep and not be afraid."

Faulkner could not be more explicit than he is about tying in nonviolence and simple refusal to take part in war with Christ's teaching and example. To a soldier who at one point indicates that so far he knows of only one ready to stop soldiering, another replies: "Wasn't it just one before? Wasn't one enough then to tell us the same thing all them two thousand years ago; that all we ever needed to do was just to say, Enough of this . . . a thing so easy and simple that even human man, as full of evil and sin and folly as he is, can understand and believe it this time?"

* * *

I think it is appropriate to close with a reference to a passage in which Faulkner points to the responsibility of the Christian Church, of Christian preachers. There is a Chaplain in the book and he is troubled about these thirteen soldiers spreading the idea of nonviolence, and a soldier asks him: "Is it a problem and harmful for men in front-line trenches to think of peace, that after all we can stop fighting if enough of us want to?"

"To think it," answers the padre, "not to talk it. . . . There are ways to do things, and ways not to do them."

"Render unto Caesar?" the other asks. And the padre points to the military emblem of his cuff and says: "I can't discuss this subject while I bear this." But the other points to the padre's clerical collar and replies: "But you wear this too."

The padre exclaims, "God help us" and the soldier: "Or we, God. Maybe the time has now come for that."

God grant, as another Christmas approaches and the sermons about "Peace on earth" are prepared, that multitudes of Christian preachers all over the world may face anew the question Faulkner poses.

—A. J. Muste

A Dramatic Story

October '43 by Aage Bertelsen. G. P. Putnam's Sons, N. Y., 1954. 246 pp., $3.

I bought and read this book for two reasons. Ever since the Second World War I have been interested in the dramatic story of the way Denmark saved almost its entire Jewish population from the Gestapo. This book is the story of one group of the Danish underground and its head, Mr. Bertelsen. As such it is a collection of dramatic escape stories, as well as the personal story of the author and his wife during October, 1943.

My second reason for reading the book is that it is a story of a man who writes that although not a member of a pacifist group he had considered himself a pacifist until he found himself involved in aiding Jews to escape. He indicates that he drifted away from pacifism

rather than making a rational decision against it. "We are directed by our experiences and the topical situations in which life places us, and not by abstract theory," he writes.

This book points up the difficulty in underground work if one wants to be true to moral principles as well. It is significant that religious pacifists like André Trocmé in Europe did again and again rescue Jews without giving up their pacifism, which proves that pacifism is not passive in such times of crisis. It is also significant that in Denmark one of the moving spirits in organizing the Jewish escapes was motivated by pacifist convictions, even though he gave up these convictions while trying to carry forward his task.

—JOHN M. SWOMLEY

At a Literary Level

Tidings: A Christmas Miscellany, edited by Robert Graecen, published by Housmans, London. 64 pp., 30c.

This is an interesting collection of stories, essays and poems by well-known literary figures in the British pacifist movement "at a literary, rather than a propaganda level." I dipped into it at random and found myself chuckling at a story by Reginald Reynolds of what happened to the cabinet members of a country that must be South Africa, and Kathleen Lonsdale's notes about some of her experiences as a famous "woman scientist," who doesn't look like a scientist—at any rate, not a *woman* scientist—and who, surprisingly, is married and has three children.

Other authors in this collection whose names are somewhat known in this country are Alex Comfort who contributes two stirring poems, Sybil Morrison, Derek Stanford and James Kirkup. In the U.S. copies may be had postpaid at the above price from Peace Section, American Friends Service Committee, 130 Brattle Street, Cambridge 38, Massachusetts.

—A. J. MUSTE

1955 Peace Calendar

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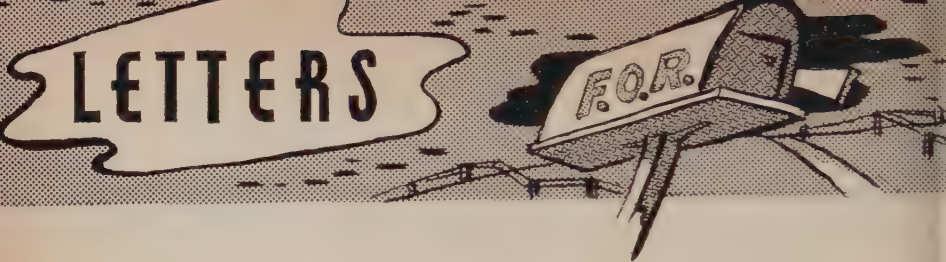

Truth—What Is It?

The Editors,
FELLOWSHIP:

I believe in honesty and truth, but I am sure I *would* lie to save a life. The Bible says, "Thou shalt not bear false witness against thy neighbor" and I believe that it could be made to read "Thou shalt not bear witness to those who would use it falsely."

When a secret police comes to the door, what *is* the truth? As I see it, the truth is this: The people that are most likely to be persecuted are those who will not worship Caesar. It could not be right to deliver one of God's people unto an evil Caesar.

ELEANOR FOWLE
Dover, Pa.

Never Know "Theoretically"

The Editors,
FELLOWSHIP:

I was interested in the many slants on "Would You Lie to Save a Life?" But the most important pacifist point was overlooked—the "soul" of the man who might "kill" the person involved.

Isn't one of the greatest drawing powers of Jesus the fact that he did not lie to save his life. Rather prayed "Father, forgive them . . ." Isn't it possible that Saul of Tarsus became the great missionary, because one, Stephen, would not lie to save his life, but prayed, "Lay not this sin to their charge?"

I am not boasting about what I'd do under any given circumstance—for we never know "theoretically." But in this calm and sane moment I pray that if any of my friends and I are ever faced with that alternative, we shall have the love and the courage to tell the truth, if need be, die in love, with such spirit that will win the soul of one who is not yet ready to die, for he hasn't really begun to live.

CARL J. LANDES
Wadley, Ala.

Let God Hold Your Hand

The Editors,
FELLOWSHIP:

An answer is only a lie when we deceive the Good.

Vedanta philosophy would say that it is very hard for us unenlightened human beings to distinguish between Right and Wrong. And it is really not the action that counts, but the motive. Gandhi believed this. "I should say that an act should be judged by the motives which inspired it." The check for your actions is that you do every action in reverence for God. "Let God hold your one hand while you work with the other."

STREPHON WILLIAMS
Los Angeles, Calif.

Would You Lie?

The Editors,
FELLOWSHIP:

Some folks are truth-oriented, some people-oriented: some are priests, some prophets, some mixtures. My wife believes that what God wants most is not necessarily "truth" or

"life" but for each person honestly to work out his own solution in the light of his best knowledge, reason, intuition and Guidance. Growth, creativity is what He wants.

But haven't your correspondents left out the third person here, the soldier or official representing the evil government? A clue as to what one's spirit might be in this situation may be that of Jesus writing in the sand in answer to the churchmen's question about the prostitute: Let him who is without this sin cast the first stone. Shouldn't we be as concerned about the salvation of the official as about the life of the refugee and our own integrity?

KEN AND LOIS SOUTHARD
Los Angeles, Calif.

Spirits, Not Bodies

The Editors,
FELLOWSHIP:

After reading "Would You Lie to Save a Life?" (Oct. issue) I feel that I must add something which the fourteen authors failed to mention. We are spirits, not bodies. Why lie to save a body? Usually in Christian circles we think of ourselves as bodies associated with a spirit. Let's reverse it and say that human beings are *spirits* associated with a body (in this life).

If our Christian faith tells us anything, it says that life is an ongoing process, that there truly is life after death. We *can* think, as Zahn quotes Gandhi, "All life in the flesh exists by some violence. . . . The world is bound in a chain of destruction . . ." Or we can think, instead of violence and destruction, of a "second chance," a renewing, a sloughing off of an old worn-out body, etc. Who is to say that a tree had died or been destroyed when it eventually becomes oil, or a house?

B'ANNE HOFF
Phoenix, Ariz.

Criticism

The Editors,
FELLOWSHIP:

Concerning the World Council in "The World in Focus" (Oct. issue), your reviewer was not only trite but flippant in the treatment of the great ecumenical movement. He seems neither to have caught the spirit or the content of Evanston.

REV. V. L. LIVINGSTON
Astoria, Oregon

Cure for Defeatism

The Editors,
FELLOWSHIP:

I have two concerns, and in a way I believe they are connected, or at least they contribute to each other. I think many of us F.O.R. members have too much of a minority complex, a defeatist attitude. As I think over the publications that come into my home, everyone but one gives me the feeling, largely, that the world is bent on destruction, and what can a mere person like me do to prevent it? Of course, the exception is FELLOWSHIP.

After I read an article like the Overstreets' "Creative Handling of Conflict," for example, I feel lifted up and begin to see possible contributions that even I can make toward solving some of the problems. So I have come to the conclusion that the reason some of us do have this minority complex is that we do not avail ourselves of the help that comes from our magazine.

HELEN SMILEY
Cleveland, Ohio

Help for Japanese Singer

The Editors,
FELLOWSHIP:

May I share with you a portion of a letter received some months ago from Japan? It's from Mr. James Tatsuzo Tanaka, 6, Harima-cho, Higashi-1-chome, Abeno-ku, Osaka.

"With regard to my daughter's music study in America, I might

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wrote you before. Friends in America advised us to get scholarship, sponsors, etc. in America. However, we are unable to get any definite decision.

"Being a soprano, my daughter wishes to study more in America. She wishes to study vocal music by a teacher or a singer under sponsorship rather than at school with scholarship."

The daughter teaches music at the Kobe Girls School. Any interested reader may contact her through her father at the address given.

BESSIE DUNN
Marion, Michigan

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CONSECRATED CHRISTIAN PUBLISHER wanting to expand along religious line needed as senior partner by Methodist pastor. Box 4, FELLOWSHIP, 21 Audubon Avenue, NYC.

WANTED: To get in touch with persons who may be interested in forming a Christian pacifist and vegetarian colony in Costa Rico. H. Little, Weston, R. D., Vermont.

MAN OR COUPLE wanted to live and work with party who has developed children's summer camp, woodworking and real estate business. Robert Williams, The Rock, Williamsburg, RFD, Mass.

F.O.R. OFFICE may have opening for versatile office worker—part or full-time. LO 8-8200, 21 Audubon Ave., NYC.

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